

Indians

The future leaders of the American Indian will be drawn largely from present students in government Indian schools; hence the Religious Work Directors sponsored by the Council in six such schools perform a vital service. In numerous industrial centers, Indians attracted to work in war plants are remaining on in communities unready and unequipped to absorb them. Their need for a Christian ministry is acute, and this the Council is supplying as rapidly as its resources of finance and personnel allow.

Newcomers

Organization of volunteer service to residents of housing projects with the ultimate purpose of making them genuinely at home in the social and religious life of the community is another Council service, as is organization of a religious ministry to married veteran college students whom the local campus religious work program is often not able to include.

Where is my place in the Home Missions enterprise for One World?

The Home Missions Council is your Home Missions Boards in action together. Only to the degree to which your Boards cooperate through the Home Missions Council can the Protestant Church realize its commission to build One World.

If you, the layman, wish to shoulder your share of the responsibility for Home Missions, you may:

1. Support your own denominational Home Missions work with intelligent interest and material contribution.
2. Find out if there is a Home Missions Council ministry at work in your vicinity, and learn where you can best fit into it with your services and your gifts.
3. Write for further information to the Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.

Home Missions Council Ministry at Work



With children of Negro migrants in Florida for the cotton-picking.



With Indian boys in a government school who have come from a home like this



Photo by Milton Shaw

Information...if you please the layman asks

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What is the formula for One World?

Why is Home Missions vital for One World?

When will churches work together for One World?

Who serves the united Home Missions effort for One World?

Where is my place in the Home Missions enterprise for One World?

...the Home Missions Council answers—

What is the formula for One World?

Do you believe in the mandate that "All things whatsoever ye would that men should do to you, do ye even so to them"? Do you believe in the dignity of yourself and your neighbor? And in your right and your neighbor's to freedom and to opportunity? Do you believe that your neighbor is every man, everywhere?

If your answers are consistently yes, it follows that you believe in a common faith and a common brotherhood; and you have the formula for One World.

Why is Home Missions vital for One World?

Home Missions is your workshop for One World. It begins wherever you are by urging you to integrate the Christian ethic into every aspect of your life. It reaches out from where you are into areas of social tension and spiritual need, and with your help it employs intelligent and effective measures to ease the tensions and to meet the needs. *Its goal is a Christian nation and a Christian world.*

When will churches work together for One World?

Churches are now working together for One World. Neither easy nor immediate is the learning process of church cooperation; but it is an exciting story. Seven interdenominational agencies, each with its own area of interest, work with each other in the name of the churches and One World. You, the layman, need to know your interdenominational alphabet:

FC	Federal Council of Churches of Christ in America
HMC	Home Missions Council of North America
FMC	Foreign Missions Conference of North America
ICRE	International Council of Religious Education
MEM	Missionary Education Movement
UCCW	United Council of Church Women
USC	United Stewardship Council

Who serves the Home Missions effort for One World?

Representing the cause of Home Missions on behalf of twenty-four denominations is the Home Missions Council of North America.*

As a consulting center it functions through committees composed of denominational representatives, each of whom serves on the committee covering the particular field of his responsibility to his own church board. Committees on such special fields as Town and Country, City and Industry, Alaska, West Indies, Inter-Mountain Area consider common problems of policy and program; service is rendered to the denominations in the areas of comity, missionary personnel, volunteer service, public relations, and youth and student work.

Home Missions Council Projects

On an administrative level, the Council provides an interdenominational ministry in a variety of fields:

Migrant Agricultural Workers

With a year-round staff of fifteen trained workers, augmented in the summer to two hundred, the Council serves 200,000 of the 2,000,000 migrant agricultural workers in the United States. Forced into a life of instability and insecurity by drought, flood, and technological displacement, these people follow crop harvests around the country. A five-month stay in a cotton section is a long-time residence for a migrant family; three to six weeks in beans or berries is a more usual tenancy. Into twenty-six states the Home Missions Council carries its ministry, finding migrants living in shacks and tents and box cars; finding their children unwelcome in the local schools; finding many communities resentful of their temporary residence. They have little chance to become integrated into the life of a community; yet the service they perform in harvesting our food in response to seasonal demand is vital to our economic life. Through a program of child care, recreation, counseling, and religious ministry the Home Missions Council seeks to give every member of the migrant family a sense of belonging to the world family of Christians.

Southern Negro Sharecroppers

Another member of our society to whom the Home Missions Council ministers is the southern Negro sharecropper. Lacking guidance outside himself, this victim of subjection to an ungrateful land sees but one release: to uproot himself and his family and join the ever-moving stream of agricultural migrants. The church is the one agency in which he has confidence; yet his minister, little better educated than he, can offer but inadequate counsel.

The Home Missions Council approaches the sharecropper through a service to his pastor. In fourteen southern states Religious Education Directors hold institutes for rural pastors where, regardless of his denomination, the sharecropper's minister may enrich his meagre background by concentrated study of "Techniques of Rural Living", "A Christian Philosophy of Rural Living", "Church and Community in Rural Areas." In a demonstration workshop he learns the techniques of carpentry, painting, gardening, and church beautification. Throughout the year his Director maintains contact with him by news letters and visits.

Institutes for leaders among rural church women offer instruction in home nursing, home improvement, the church and family life. Supplementing these institutes are year-round weekly extension classes for men and women with emphasis on family and community. For the training of a future Negro rural ministry the Home Missions Council in cooperation with the Phelps-Stokes Fund has established Rural Church Departments in ten Negro Theological Seminaries.

Puerto Ricans

Akin to the sharecropper of the south in the desperation of his economic slavery is the Puerto Rican. On this depressed island the Council has established a ministry of rural reconstruction and workshop techniques.

*An editorial on the Home Missions Council in a denominational magazine states: "It has been clearly demonstrated that in many areas effective Christian service can be rendered through the cooperative approach as in no other way."